

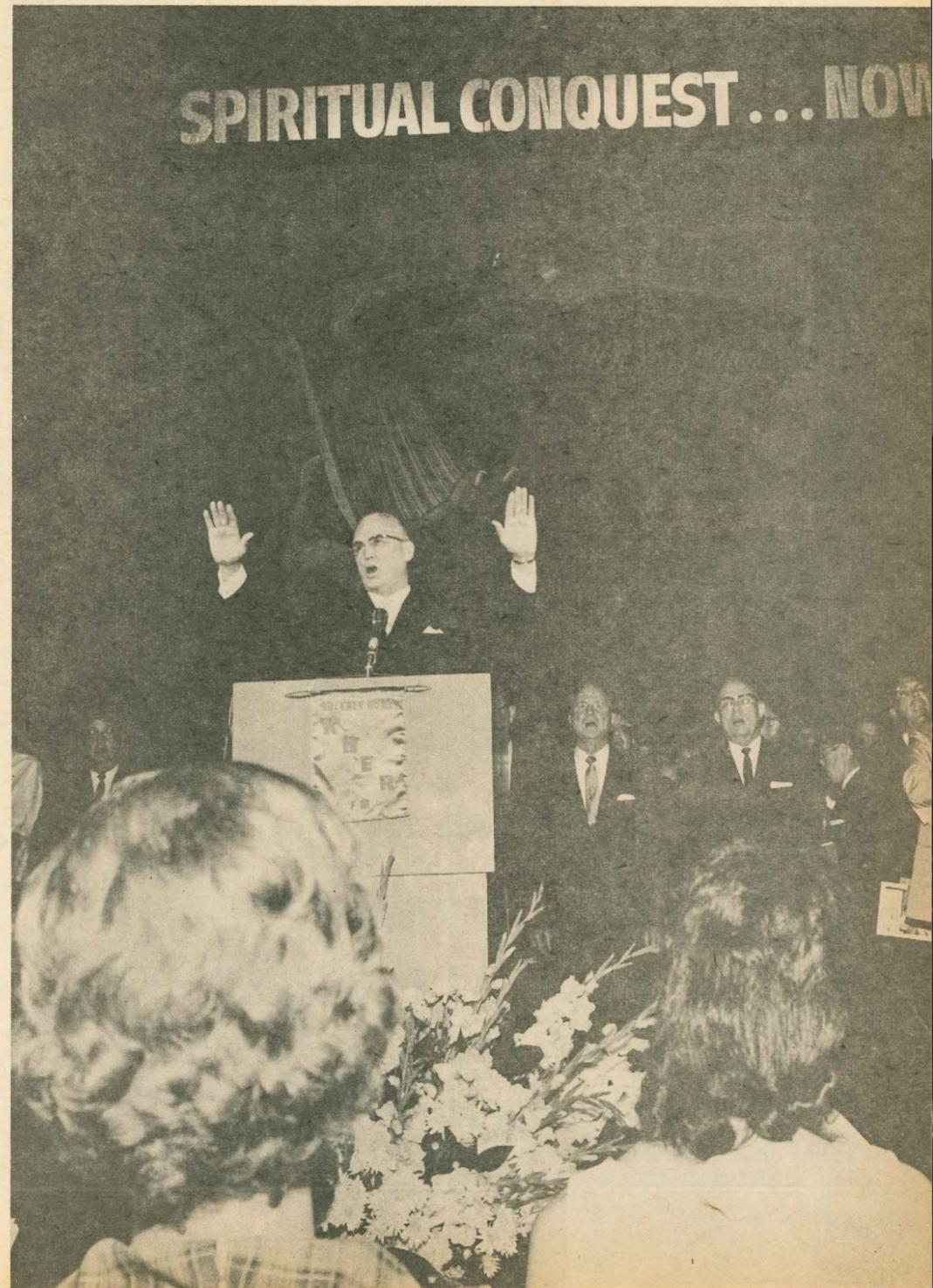


WESTERN

RECORDER

JULY 18, 1963

SPIRITUAL CONQUEST . . . NOW



THE EVANGELISTIC CONFERENCE, meeting with the theme of "Spiritual Conquest . . . NOW", kicked off preparation for Baptist Jubilee Revivals in the spring of 1964. W. Hines Sims of Nashville leads the conference in singing.

Home Board Photo



GLEANINGS FROM THE FIELD

PAUL ROBINSON, newly appointed minister of education at the Immanuel Baptist Church, Lexington, Kentucky, was presented to the church at the morning service on July 7. Prior to his coming to the Immanuel Church, he served as minister of education at the James Island Baptist Church, Charleston, South Carolina. He is a graduate of Georgetown College and Southern Seminary.

MIKE ACREE has resigned as minister of music of the Burlington Baptist Church. He served the church for five years. Acree is well known in northern Kentucky where he and his sister, Rachel, are a successful gospel-singing team. His home is 19 W. 33rd Street, Covington, Kentucky.

GEORGETOWN COLLEGE has added James Robert Miller and Betty Robinson Taylor to the teaching staff. Miller, a native of Jacksonville, Florida, holds the B.A. from Mercer University, the B.D. from Southern Seminary and the M.A. from University of Kentucky. He has served as pastor of the Hillsboro Baptist Church, Versailles, prior to his present position as instructor of philosophy at Tulane University. Mrs. Taylor is a graduate of Centre College and holds the M.S. from University of Kentucky. A native of Winchester, Kentucky, she will teach in the mathematics department.

VERLIN C. KRUSCHWITZ, pastor of the Severns Valley Baptist Church, Elizabethtown, Kentucky, will work for two weeks in the Baptist Jubilee Revivals in Hawaii, August 18-September 1, 1963.

J. GUY COTHRAN, a native of Kentucky and presently of Greenville, South Carolina, has recently written a book entitled "The Victorious Christian Life." The book is a volume of sermons preached by the writer. Published by Exposition Press, the book is now on sale.

WALTER EVAN CHURCH, 70, a Baptist minister for 30 years, died in Bowling Green, Kentucky. He had been ill about two years.

NORMAND BURGESS began his duties as minister of education at the First Baptist Church, Pineville, Kentucky, on July 1. He graduated from Southern

Seminary with the M.R.E. degree in May of this year. He served the Rockford Lane Baptist Church, Louisville, before going to Pineville. A native of Kentucky, Normand will be working with Pastor Charles F. Jones at Pineville.

HAROLD D. TALLANT, pastor of First Baptist Church, Madisonville, Kentucky, for the past 16 years, has accepted the call of First Baptist Church, Daytona Beach, Florida. He assumes his duties as pastor of the Florida congregation on August 1. His address will be 118 North Palmetto Avenue, Daytona Beach, Florida.

KAREN LYNN ARNOLD, third daughter of Southern Baptist Missionaries Bill and Laverne Arnold, was born June 19 in Kumasi, Ghana, where her parents serve. Their address is Box 1933, Kumasi, Ghana, West Africa. Both Mr. and Mrs. Arnold are natives of Kentucky.

MEMORIAL SERVICE was held for Mrs. T. L. Bell during the Vacation Bible School of the DeHaven Memorial Baptist Church, LaGrange, Kentucky.

*Earnestly Contend for the Faith
Which was Once for All Delivered
to the Saints—Jude 3*

WESTERN RECORDER

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Middletown, Ky.

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**KENTUCKY BAPTIST
CONVENTION**

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Harold G. Sanders, Executive Secretary-Treasurer, Executive Board of the Kentucky Baptist Convention.

Second-class postage paid at Middletown, Kentucky.

Cost of making cuts must be borne by those sending pictures for publication.

The special recognition of Mrs. Bell's service was made during the Parent's Night of the VBS. Pastor A. L. Meacham reports a very successful school with an enrolment of 283, including 59 workers. There were eight professions of faith.

CHARLES STROUD, pastor of the Delhi Mills Baptist Church in Cincinnati, Ohio, served as evangelist for the July revival of the Bethabara Baptist Church, Philpot, Kentucky. T. A. Prickett is pastor of the church.

KENTUCKY Baptists gave \$78,064 to convention-wide causes through the Co-operative Program for the month of June. Designated gifts totaled \$40,614, according to Treasurer Porter Routh's office in Nashville.

JIMMIE CAPEL, minister of music at the First Baptist Church, Ashland, Kentucky, has resigned. He finished his work there on July 15. The church bulletin expressed appreciation for his services. William H. Reid is pastor.

BETHEL COLLEGE announced the addition of Mrs. Amabel Price and Miss Siotia R. Longmire to the faculty. They will begin their teaching in September. Mrs. Price will teach English and Developmental Reading and Speech. Miss Longmire will be instructor in Woman's Physical Education.

NEW UNION BAPTIST CHURCH, Russellville, Kentucky, celebrated their 150th anniversary on July 14. Dr. O. W. Yates was the guest speaker. After dinner at the church, the afternoon program consisted of a pageant entitled "Forward Through the Ages." Albert P. Evans, Jr., is pastor.

A RADIO STATION has been authorized for Georgetown College by the Federal Communications Commission. The station will be an educational F.M. station, listed as a class D, noncommercial station.

MAURICE NORMAN began his ministry at Bethany Baptist Church, Louisville, as minister of education. Prior to coming to Bethany, he served the Temple Baptist Church, Johnson City, Tennessee, and the Calvary Baptist Church, Bristol, Tennessee. A graduate of Atlantic Christian College, Wilson, North Carolina, he has completed one year at Southern Seminary.

PASTORS:

Role of Pastor in New Testament

by Glenn Hinson

Books, periodicals, and newspapers have been publishing an alarming number of stories about an exodus of Christian pastors from their chosen field of endeavor. Typical is the story of a Presbyterian minister published in the *Saturday Evening Post*, November 17, 1962. He summed up his decision: "This is why I quit the ministry. The majority of today's church members refuse to care."

The primary cause of this man's plight, and that of many other pastors, is revealed in a letter from an irate Southern churchwoman to editor-columnist Ralph McGill. "The churches belong to the members," she declared. "The minister is just a guest, or to be plain, a hired man. . . . All this talk about a minister taking the lead is just stuff." Small wonder that there is a sharp decline in the number of prospective pastors! As McGill commented concerning this letter, "For a young minister to discover that he is not 'God's man,' but merely the hired man, hardly encourages other young men to enter theological schools."

IT IS URGENT that we reassess the pastor's role in light of the New Testament.

At the outset let it be observed that the ministry (*diakonia*) belongs to the Church. The Church is, like its Lord, a servant of all. It does not serve itself, it serves Christ! Jesus' order to the Twelve was, "Preach . . . heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay" (Matt. 10:7-8).

To fulfill this ministry effectively, the Church's load must be distributed. Hence, as Paul remarked to the Corinthians, the *Spirit* "apportions to each one individually as he wills" (I Cor. 12:11). Not all can be apostles, not all prophets, not all teachers, not all workers of miracles, not all healers, etc. (I Cor. 12:29). "God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues" (I Cor. 12:28; see also Eph. 4:11). Were this not done, there would be a danger of neglecting a part of the total *diakonia* (as in Acts 6:1).

JUST AS THE appointment is made by God through the Spirit, so also the role is determined by Him. The service of an individual might be as broad as the Church's ministry itself, but, to employ Paul's insight into the matter, "his gifts

Dr. Glenn Hinson is assistant professor of Church History at Southern Seminary, Louisville, Ky.

were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints for the work of the ministry, for building up the body of Christ" (Eph. 4:11-12). In a word, special functions—apostles, prophets, evangelists, pastors, teachers are essentially directive, to prepare a congregation for its service!

This is borne out by an examination of the names given to the ministries which eventually assumed the main burden of the Church's service. They were designated presbyters (elders), *episkopoi*, or shepherds (pastors). The term "presbyter" or "elder" derived from the Jewish synagogue. "*Epikkopos*" merely interpreted the word presbyter according to its function, the function of "overseeing" a congregation. That elders or *episkopoi* did in fact fulfill an essentially supervisory or directive function is attested by many scriptural references. In Acts 15 the apostles and elders, confronted with the problem by Paul and Barnabas, led the congregation in deciding concerning the admission of Gentiles into the Church (compare 15:2, 6, 22, 25). Paul admonished Timothy to "let the elders who rule well be considered

EVANGELISM:

Spiritual Needs vs. World Unrest

by Walker L. Knight

DALLAS (BP)—A tortured world's spiritual, social, and racial problems became the backdrop here for Southern Baptists' first Nationwide Evangelistic Conference.

It was the scene for a fiery display of preaching, and impassioned presentation of Southern Baptist mass and personal evangelism techniques, and an afternoon when those attending took part in actual soul winning visitation.

The object was National Revival. The theme was "Spiritual Conquest . . . Now!"

The conference set the stage for concerted revivals in March and April of 1964, a year in which Southern Baptists will seek to convert from 600,000 to a million non-Christians.

But the director of the Division of Evangelism of the Home Mission Board, which sponsored the meeting, said, "We know now we are not dedicated enough to do the task. I hope this conference has made us see the indifference of our pastors and people to soul winning."

"I don't know of one church in the convention which has six consistent soul winners," he said.

However, Ramsey Pollard of Memphis,

worthy of double honor, especially those who labor in preaching and teaching" (I Tim. 5:17).

However, possessing the gift of an elder or overseer did not give a license to tyrannize the flock. The early Church pictured the elder's role as that of a shepherd or pastor. Paul, for example, charged the Ephesian elders, for shepherds over the flock, to guard and to feed (Acts 20:28ff.). Peter, likewise, gave sage advice concerning proper leadership when he said, "Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but being examples to the flock (I Pet. 5:2-3). The great example in this is Jesus, "the good shepherd" who knows his own and is known by them (John 10:14; see Heb. 13:20, I Pet. 2:25, 5:4).

It is clear that the early Church considered it fitting that some devote their entire energies to the leadership role. The great Apostle to the Gentiles reminded the Thessalonians that his refusal to eat "any one's bread without paying" "was not because we have not that right" (II Thess. 3:8-9). Indeed, he acknowledged his indebtedness to the Philippians for entering "into partnership with me in giving and receiving" when he labored in Thessalonica and

(Continued on Page 14)

Tenn., pastor of Bellevue Baptist Church, added, "I am not overwhelmed by the fact that we have not had quite as many baptisms as we used to have. If we were drowning and didn't realize it and didn't care, then I'd worry," he said.

"We stood here and sat here and heard over and over again that we are not measuring up. But bless God that we have courage enough and honesty enough to recognize it and try to do something about it."

Nearly 10,000 persons, at least half of them from outside Texas, attended the sessions and participated in the ten sectional conferences devoted to techniques of soul winning and revivals.

Eight hundred showed up on the afternoon of July 4 for assignment and participation in soul winning visitation to win the non-Christians of Dallas.

When the invitation was given during the closing night session after a fervent evangelistic appeal by Autrey, an estimated 100 persons came forward to make professions of faith or rededicate their lives.

More than 2,500 laymen and women

(Continued on Page 14)



Don't Blame the Seminaries

Are our seminaries teaching Baptist preachers of this generation high-handed and dictatorial methods of church administration? This question is too often asked today. It generally comes from laymen in churches where the pastor and people are at odds over church policies.

Sometimes the question is unwarranted and unfair. It comes from laymen who themselves are dictatorial and expect the pastor to do their bidding. Sometimes the question is perfectly legitimate since the pastor has deserted the role of servant and assumed the place of master. In such cases the pastor uses every person and every committee in the church to get his personal will done. He generally assumes the Lord has revealed to him the way and all who do not agree are fighting the Lord.

When church members object to the way the pastor goes about doing things, they generally wonder where he learned these methods. They wonder if preachers have not changed radically from what they once were. They remember the pastors of their days of youth. These pastors did little more than preach and visit. The deacons or some other layman initiated most of what program there was in the church.

But churches have changed since then. In that day the church programs were simple and church administration was almost non-existent. Today many Baptist churches are a big business with their high budgets and multiple staff members. Someone must assume administrative duties and responsibilities unheard of in olden days. Either the pastor or someone else has to do it, and almost always it is the pastor. This may be the mistake.

But back to the question of who is responsible for the idea that the pastor must always call the play and have his way? Is this taught by our seminaries?

Nothing could be further from the truth. Our seminaries are not responsible for such church administrative policies. The truth is that our seminaries have little to say at this point. What they do say depends upon the teachers and many times the teachers have not had enough experience as pastors to say much with certainty.

The truth is that the attitude toward the role of the pastor in church policy making depends more upon the person than on anything he learns in seminary courses. If he is a domineering and autocratic personality, it will be reflected in his handling of church affairs. The seminary can do little about such a personality trait.

Sometimes a young preacher uses as his model and example an older preacher who has been dictatorial in church administration. Indeed, there are so many contributing factors making a man what he is that it is difficult to explain anyone fully.

At least, don't blame the seminaries. They are not miracle workers. They take those who come to be trained and do the best with what they have.

Noting this more and more prevalent problem of conflict between people and pastor over the role of the pastor, our seminary teachers would do well to put more emphasis upon the New Testament concept of spiritual leadership. It's a hard lesson to learn. It just doesn't seem right that to be the chief leader, one must first of all be the humblest servant. But Jesus said it and proved it by his example.

It's Time for Baptists to Speak Up

The Long Run Associational Executive Board is to be commended for recently passing two resolutions. One of these supported the Supreme Court decision on prayer and Bible reading. The other denounced racial segregation and commended public officials for their efforts to end discrimination.

Too long Baptists have been silent on current social and moral issues. While other religious groups have taken stands, we have sat by silently. Our denominational organization with emphasis upon the local congregation does not lend itself easily to such actions as other denominations take, but this is no excuse for our default.

Recently Baptist Editor E. S. James from Texas was among the 250 churchmen called to Washington by the President to be enlisted in helping solve the current race problems of America. Calling it a moral issue, the President turned to religious leadership for help. The Texas editor spoke of his feeling of shame as he sat in a group of churchmen being asked by a government official to help in a moral issue. He felt it should be the other way around. The church, not the state, has the primary responsibility for efforts in moral matters.

Kentucky Governor Bert Combs has held a conference with religious leaders to discuss ways to overcome racial discrimination still existing in Kentucky. Should the governor have to call upon religious leaders in Kentucky to do something in this area? Should not the religious leaders have called upon the governor long ago for his help? If racial discrimination is wrong, religious leaders ought to be

the first to condemn it and work for its elimination. They should be on the governor's doorsteps instead of his being on theirs.

There is reason to believe that Baptist churches may be more defenders of the *status quo* than proponents of justice and righteousness in social issues. We think more of keeping all the members happy than pleasing the Lord of the church. Most Southern Baptist churches have not only been silent but have actually fought desegregation. The First Baptist Church of Oklahoma City where a former Southern Baptist Convention president is pastor and the First Baptist Church of Houston where the present Southern Baptist Convention president is pastor have both turned down requests from Negroes for church membership in recent months.

It ought to be remembered always that when we agree with the President of the United States on one matter or commend the Kentucky governor for efforts

in a certain area, this does not mean blanket endorsement of all programs and activities of these officials. Some of the present attitudes and actions of desegregation leaders and race organizations are far too extreme in my opinion and stand to hurt rather than help the cause. This does not mean, however, that the cause is not just.

In most of the actions of the President or a governor, there are likely political overtones. This is to be granted, but to commend Governor Combs for his efforts for racial justice in Kentucky is not to be guilty of partisan politics. One can just as quickly disagree with him on another matter.

What is important is that we are living through one of the most critical social revolutions in American history. Let it not be said by historians that while a people made in the image of God fought for their just rights as Americans, Baptists slept or looked on in silence.

BAPTIST FORUM



used to have a temperance lesson in our Sunday school for adults every three months, but we don't have it any more, and the preachers don't care.
Louisville, Ky. Mrs. May Shelton

**Guest Editorial
Fags on the Run**

Although cigarette manufacturers have refused to be convinced that there is a connection between cigarette smoking and lung cancer in the smokers, they appear now to be definitely on the defensive. George V. Allen, president of the American Tobacco Institute, is reported to have confirmed that most major cigarette manufacturers have decided to stop advertising in college newspapers, magazines and football programs.

"The industry's position has always been that smoking is an adult custom," Allen said. "To avoid any confusion or misconception in the public mind as to this position, a number of member companies to the Tobacco Institute, I understand, have each decided to discontinue college advertising and promotional activities."

The Tobacco Institute's decision came at a time when, coincidentally, Canadian tobacco manufacturers have decided to shift their cigarette commercials to the late evening hours on television and radio to "keep youngsters from getting the idea that smoking is grown-up and the thing to do," according to John H. Devlin, president of Rothmans of Pall Mall and its affiliate, Rock City Tobacco. Devlin said that, beginning immediately, no cigarette commercials would be broadcast or televised before 9 P.M.

Now, how about beer and liquor?

—Erwin L. MacDonald
Erwin L. MacDonald is editor of the Arkansas Baptist and formerly of the Christian Education Department of Kentucky Baptists.

The Cooperative Program Habit

Gentlemen:

We have the Cooperative Program habit of giving. We are trying to break the special offering habit of giving. We think regular "special offerings" are a quick way to kill our very special Cooperative Program. We observed Cooperative Program Day by raising our gifts to the Cooperative Program two and one-half percent.

We are also of the opinion that Baptist Colleges will not be crying wolf so much or so loud when people quit telling us we have no right to control what is taught in a Baptist school. We are selfish, probably, but we feel that what we pay for belongs to us and if it belongs to us we have a right to control it. We believe a professor would teach what he wants to teach so long as he teaches somewhere besides in a Baptist school, then we believe he should teach what Baptists believe. If we have no right to say what is taught in a Baptist school then I am afraid that we may lose our Cooperative Program habit of giving and get the bad habit of designating our gifts.

Liberty Baptist Church Paul Sullivan
Madisonville, R. 3, Ky.

Resents Baptists' Evaluation of Pope

Dear Editor:

I read with great interest, the *Western Recorder* dated June 13, 1963.

I agree with your editorial, wholeheartedly, that the newspapers, radio

and TV stations eulogized the Pope excessively. In Cincinnati, the Council of Churches held services in honor of his death. Almost all of the protestant churches acted as if they had lost one of their now *great leaders*.

I took great exception to the article on page 3, "Baptist Leaders Cite Pope's Deeds". K. Owen White said, "that his call for an ecumenical council indicated his breadth of vision and sense of world need." Josef Nordenhaug said that the Pope should be paid tribute and that he sought to be a bridge builder between all who profess devotion to Jesus Christ. Mr. Carlson stated that the Pope helped greatly in relaxing the historic tensions and setting minds free.

I believe that the Baptist leaders who praised the Pope were very naive and in error. In the coming years, according to Bible prophecy, many of the Protestant churches will go back to the Roman Church and this day does not seem far away.

Covington, Ky. C. T. Henderson

What's Happened to Baptists?

Dear Editor:

I noticed in the *Western Recorder* that Congressman Eugene Siler has reintroduced his bill to eliminate all advertising of alcoholic beverages from interstate commerce. But nowhere in your magazine did I read where you ask the people to write their congressmen urging them to pass this bill. *What has happened to Baptists?* I thought they used to be very much opposed to the poison, but now they condone it. We

*Yours
and
His*



Preaching That Hits the Spot

One of our own Kentucky Baptist pastors has written one of the finest little books on the subject of preaching that I have read in many years. Jack D. Sanford of Oaklawn Church, Paducah, has given us a priceless challenge to preach to the needs of men with the remedy of God. The title: "Make Your Preaching Relevant"! Make it hit the point of man's need with the only answer—the Gospel of Jesus Christ!

In a superficial day, when so many preach tidbits and fragments, this call to preach on the trunk-lines is particularly apt and helpful. Jack communicates! You get what he feels and puts in print. He gets through to you. You do not go to sleep reading this book.

Broadman Press, our own Southern Baptist publishing house in Nashville, printed the book: this is a great compliment in itself.

If you are not interested yet, listen to these chapter headings: "Fulfil Your Calling"; "Make Known the Eternal"; "Listen to the Spirit"; "Declare Judgment"; "Preach Redemption"; and "Give Yourself."

Pastor, layman and idealistic youth will welcome this book. Order it from your Baptist Book Store for \$1.50.

Coming To See You!

Yes, that wonderful time of the year for Baptists is coming—the annual meetings of the associations starts in July and runs through October. I am coming to see many of you in visiting my share of the 83 associations. I want to see you, hear of your work in the churches, think about the world mission of our Saviour, talk about Christian Education, and walk around those groaning-with-fine-food tables at the mealtimes! Do not forget to make a plate of demon-possessed eggs for me—(deviled, to some of you!)

Right now, it seems that I will get to Blackford, Union, Henry, Goshen, Shelby, Anderson, Ten Mile, Crittenden, Campbell, Pulaski, Jackson, Severn's Valley, Irvine, South District, Long Run and Lynn Camp. All others will have at least 3 men representing our Board and Convention agencies. YOU ALL COME!

Yours and His,

Harold G. Sanders

K. B. C.

Isaac McDonald Accepts Paducah Pastorate

Isaac B. McDonald, pastor of Calhoun Baptist Church, Calhoun, Kentucky, since November, 1959, has resigned to accept the pastorate of the Lone Oak Baptist Church, Paducah, Kentucky.

McDonald is a native of Florida where he attended Stetson University and was graduated from the University of Florida. He received his B.D. degree from Southern Baptist Theological Seminary, Louisville, Kentucky, in 1958.

The new Lone Oak pastor served churches in Florida and Kentucky while attending college and seminary. While at Calhoun he led the church in completing an extensive building program. During his ministry, the church also experienced a record number of additions both by baptism and by letter. He served the Daviess-McLean Association as assistant moderator for one year.

Mrs. McDonald, the former Jo Ann Ensslin, is a native of London, Kentucky. She is a graduate of the University of Kentucky.

The McDonald's have two sons: Paul, age 6; and Bryant, age 4.

Garringer Accepts Erlanger Baptist

Charles L. Garringer, the assistant pastor of the Third Baptist Church, St. Louis, Missouri, has accepted the pastorate of Erlanger Baptist Church. He will begin his services there on July 28.

A native of Indiana, he is a graduate of Taylor University, Upland, Indiana. He was graduated from Southern Seminary in 1948. Ordained by the St. Matthews Baptist Church, Louisville, previous Kentucky pastorates include McQuady (Corinth Baptist), Georgetown (Great Crossing) and Southside Baptist in Covington.

Dr. Kenneth C. Parks and Dr. Charles McGlon have been supplying the pulpit at Erlanger during the months of June and July.

James H. Mayes Ordained By First Baptist, Franklin

The Concord Church in Logan County Association called James H. Mayes as pastor and requested the First Baptist Church, Franklin, to ordain him to the gospel ministry. Mayes was a member of First Church, Franklin, through the mission of the church, Calvary Chapel.

Examined by a council on June 30, Mayes was recommended to the church for ordination. Keidell Thomas, pastor of the Whippoorwill Baptist Church, was the moderator and Pascal Harris of Franklin was clerk. J. V. Case, Jr., pastor of the Franklin Church was in-

terrogator. Richard Lankford, pastor at Richmond, brought the message with Ray Slaughter of the Black Jack Church giving the charge to the candidate and James O. Green of Second Baptist, Russellville, giving the charge to the church.

Shively Calls Sparkman

Pastor L. Alfred Sparkman began his work at the Shively Baptist Church on July 2. A native of Arkansas, he was educated at Ouachita Baptist College and Southern Seminary. He was ordained by the Southside Baptist Church,



L. Alfred Sparkman

Pine Bluff, Arkansas, in 1951. He came to Shively from the First Baptist Church, Mt. Washington, Kentucky, where he served as pastor since September, 1957. Prior to that he was pastor of Cedar Creek Baptist Church, Bardstown. The Sparkmans have two children, Susan Kay and Stephen Lloyd.

Sparkman is well known for his evangelistic preaching and singing. While at Mt. Washington, the church led the association in baptisms and additions by letter.

Pastor Completes Twentieth Year

Dr. Arthur W. Walker completed his twentieth year as pastor of Carlisle Avenue Baptist Church, Louisville, Kentucky. This anniversary was observed at the June sixteenth, Sunday morning church service. There were many oral expressions of love, devotion and thanks for his many services to the people of the church and the community.

Flowers and a monetary gift were presented to Dr. and Mrs. Walker by an elderly couple and a young boy representing the Church and the Sunday School.

This pastor has served well his Lord, his church and many other phases of religious nature. He has shown unusual interest in the youth of the church. Many young people have dedicated themselves to full time Christian service under his leadership. He has had a great part in the organization of the Kentucky Southern College.

The church has grown spiritually and hundreds of people have been received into membership under his pastorate. It is the prayer of the people that the Lord will continue to bless this pastor and his wife as they enter the second score.

Dr. Rollin S. Burhans, president of Kentucky Southern College, delivered the anniversary address.

Home Mission Board Appoints Two For Kentucky Positions

The Home Mission Board of the Southern Baptist Convention appointed one of its largest groups of missionaries, 21, for service in the United States.

Appointment came during the June Board meeting, with a commissioning service held later at Wieuca Road Baptist Church, Atlanta. The services came after a week of orientation of the missionaries, who raised the total under appointment by the mission agency to 2,171.

Raymond L. Morlock, named for juvenile rehabilitation work in Covington, Kentucky, has also worked as a chaplain, and has served with the Council of Churches in the greater Cincinnati area. He is a graduate of Southern Seminary and a native of Albion, Mich.

Howard E. Pryor, appointed as a mountain missionary in Virgie, Ky., and in Finley and New Liberty, Ky., has held pastorates in Demosville, Cal., and in New Liberty, Ky.

Born in Ballard County, Ky., he is a graduate of Georgetown College and Southern Seminary.

Frank Samuels Licensed By Carrollton, First

The First Baptist Church, Carrollton, Kentucky, has announced the recent licensing of Mr. Frank Samuels to preach. Mr. Samuels is at present a teacher of Commerce and Business Administration in the Carrollton Public Schools.

He was born in Baxter, Ky., October 19, 1963 and received his elementary and secondary education in the Harlan Public Schools, Harlan, Kentucky. He



Raymond Morlock



Howard Pryor



EATON MEMORIAL BAPTIST CHURCH of Owensboro, Ky., licensed Larry Wayne Swift to preach the gospel during the Evening Worship Service on June 16, 1963.

Larry is (second from left) shown receiving the license from Marvin Cole, chairman of deacons, while David W. Sparrow, minister of education, left, and John Dunaway, pastor, look on.

Larry answered the call to preach while on the annual Youth Retreat at Cedarmore in the Spring.

received his B.S. Degree in Commerce from Eastern State College, Richmond, Kentucky. Mrs. Samuels is the former Frances Milam. She is a teacher of Music and Commerce. They have one daughter, Suzanne, age 1½ years.

Mr. Samuels plans to further his training by enrolling in Southern Seminary, Louisville, Kentucky.

Troy L. Morrison is pastor of the Carrollton church.

Charles O. Binkley Resigns Park City Baptist

Charles O. Binkley has resigned as pastor of the Park City Baptist Church, Liberty Association, to accept the pastorate of the Bethel Baptist Church, Evansville, Indiana. He has served the Park City church for nearly three years. A new building is under construction and the congregation is already using the basement at Park City.

Hickey Resigns Bells Run

Orville D. Hickey has resigned as pastor of Bells Run Baptist Church, Whitesville, Kentucky, in order to accept the call of the Madison Heights Baptist Church, Madison Heights, Michigan.

A native of Daviess County, he is a graduate of Clear Creek Baptist School, Pineville. He attended Cumberland College, Williamsburg. He has served as pastor for 16 years, serving churches in Kentucky.

Mrs. Hickey is the former Louise Boyd of Owensboro. They have two sons, Jimmy and Tommy. Their new address is 504 Harwood Street, Madison Heights, Michigan.



Orville D. Hickey

CORRECTED FINANCIAL STATEMENT—JUNE 27, 1963

Please make the following corrections in the statement:

	Listed as	Should be
Green Valley Association		
Deer Stable Designated	40.00
Church listed in error, not in this Association		
Green Valley Assoc. Total Designated	11,819.38	11,779.38
Irvine Association		
Deer Stable Designated		40.00
Irvine Association Total Designated	611.12	651.12

The Court, the Bible and Prayer

On June 17 the United States Supreme Court, by an 8-1 decision, ruled that required Bible reading and recitation of the Lord's Prayer in public schools violate the First Amendment of the Constitution. This amendment prohibits an establishment of religion and guarantees free exercise thereof. The court's decision does not answer all of the questions concerning the relation of religion to the public schools, but it does clearly answer a number of questions that are being asked about it.

The court's opinion is not a lengthy document, only 22 pages, is very readable and can be understood by anyone. A careful reading of the document would clear up much misinformation about it. A copy, not including the separate but concurring opinions nor the one dissent, is available from the Baptist Joint Committee on Public Affairs by sending 25 cents to cover mimeographing and postage. Write to 1628 Sixteenth Street, N.W., Washington 9, D. C.

Here are a number of questions about the decision that have come to our attention along with some answers as we see them:

Question: What is the real point of the Supreme Court's decision?

Answer: The Point is that all governments, federal, state, and local, under the Constitution of the United States lack the authority or power to involve themselves in the religious teachings and practices of the American people. Accordingly, the court ruled that state legislatures and school boards do not have the authority to require religious exercises in the schools.

Q.: Is the Bible thereby excluded from use in the schools?

A.: The answer is clearly "No." It is the requirement of a religious use of the Bible which is ruled out. The court's opinion expressly says that the Bible may be studied objectively for all the information it can yield.

Q.: May pupils pray while they are in school?

A.: The court's decision places great emphasis on the person's right to free exercise of religion. If a pupil or a teacher wants to pray there is nothing in this decision that would prevent him from doing so. There is nothing there that prevents the pupils from even agreeing to pray together, but they must not be ordered to pray. How far voluntary religious expressions can go in

the public schools has not been stated in any decisions to date.

Q.: Is this new court decision a radical departure from American practice?

A.: American practices on this matter vary widely. Many states and numerous localities have forbidden for decades regular religious exercises in their schools on the same grounds as those announced by the court.

Q.: Does the court's ruling mean that our schools must promote "secularism"?

A.: No. The Supreme Court specifically said that neither "secularism" nor any form of religion could be promoted by school authority.

Q.: Where is the school child to receive the values of group religious exercise?

A.: These values can and should be instilled in the home, in the church and in other voluntary societies. Indeed, only when affirmations of faith are purely voluntary are they useful in influencing others.

by C. EMANUEL CARLSON
Executive Director, Baptist Joint Committee
On Public Affairs

Q.: Does this sort of decision reflect a growing atheism in the United States?

A.: Not at all. From all careful studies, it is clear that there is much less atheism in America today than in the 1920's. Also, such atheism as exists is much less militant than it once was.

Q. Will this decision cause an increase in parochial school attendance?

A.: Many forces are at work that will determine the future size of America's parochial schools. This opinion would be minor if it has any influence in this regard. Indeed, the opinion may be a force against an increase in parochial schools, for in its argument the court implies that it would not tolerate direct federal aids to such schools.

Q.: Legislatures as well as courts open with some kind of prayer. Why not the public schools?

A.: The court pointed to congressional prayer as being not a legal requirement but an instance of free exercise of religion. They are free to do it if they wish to. The same is said of the court sessions. The court made no ruling on the freedom of school classes to do it if they so desire.

Q.: If a teacher has a class in which none of the pupils and none of their parents object to Bible reading and the Lord's Prayer, does the decision rule out the teacher's voluntary practices?

A.: The extent to which a teacher represents the legal powers of the state is not now clear. This means that the teacher's initiative in the matter could well be challenged in future cases. It is not handled in this decision.

Q.: Could this precedent be used to abolish the chaplaincy from the armed services?

A.: The court said the chaplaincy is there to protect the free exercise of religion by people who are ordered to certain locations, and it is described as "voluntary." I can foresee possible situations where the chaplaincy programs are more than this and become an "establishment of religion," in which case they would be vulnerable.

Q.: Does this decision announce to the world that we are renouncing our dependence upon God?

A.: "Dependence upon God" is experience by "the humble and contrite heart." This experience is not transmitted by law or by force of government authority. Rather, this decision announces that our governments do not pretend to such competence.

Q.: What effect does this decision have on federal aid to parochial schools?

A.: The decision so restrains governments from involvement in religious instruction and observances that it must be discouraging to the advocates of parochial aid from public funds. If this decision is widely studied and supported the American people of all religious traditions will understand more clearly the basis of American freedom.

Q.: How do public schools now properly relate themselves to religion?

A.: Several things must be mentioned:

►Objective study of the Bible, poetry, music, art, etc., is proper as curricular content in the subject where it belongs, that is in history, in literature, in music class, et al.

►The public school may plan to transmit our cultural heritage but not to make believe that this is "religion."

►The customs, morals, and ideals of American life can be taught in the schools, but not as "religion."

►Respect for the convictions and the freedoms of the children as well as the teachers should be cultivated in the school.

►Care should be exercised so no element of coercion nor the use of state power is brought to bear for religious purposes. (BP)

ALABAMA:

Bagley Elected Secretary

A modern-day success story of "working up through the ranks" is that of the man chosen as executive secretary-treasurer of the Alabama Baptist State Convention.



George F. Bagley

George F. Bagley, named leader of the 741,000 member denomination in the deep south state, began work after high school as a \$70-a-month clerk. He felt the call to preach, went to college, was a pastor, graduated from Southern Seminary and earned

promotions in the Baptist State Executive Board which led to his becoming the executive secretary-treasurer.

At 48 years of age, Bagley is the youngest man ever to hold this post. He had previously served as the assistant executive secretary-treasurer. Born in Tennessee, his parents moved to Alabama where he was reared.

NASHVILLE:

Prestons Honored For Long Service

Dr. William Hall Preston, student department associate, Baptist Sunday School Board, was honored at Ridgecrest Baptist Assembly during Student Week for 37 years of service to Southern Baptists.



Dr. W. H. Preston

"A man in our hearts" was the theme of the surprise program for Dr. and Mrs. Preston. Planned by Mrs. Agnes Pylant, former secretary of the Board's Church Recreation Department, the program included a life story of Dr. Preston that was pantomimed by Ridgecrest staffers. The climax of the event was the appearance of the Preston's children and their families who were brought to Ridgecrest for the occasion. Dr. Preston will retire next year.

GEORGIA:

WMU Leader Elected

Miss Dorothy Pryor will become Executive Secretary-treasurer of the Georgia Baptist Woman's Missionary Union in September. She succeeds Miss Janice Singleton who is retiring after 24 years in the post. State WMU membership stands at 135,343 in 7,523 or-

ganizations. Miss Pryor has been on the Georgia WMU staff eight years. She is a graduate of Judson College in Alabama and holds the MRE degree from Carver School of Missions and Social Work at Louisville.

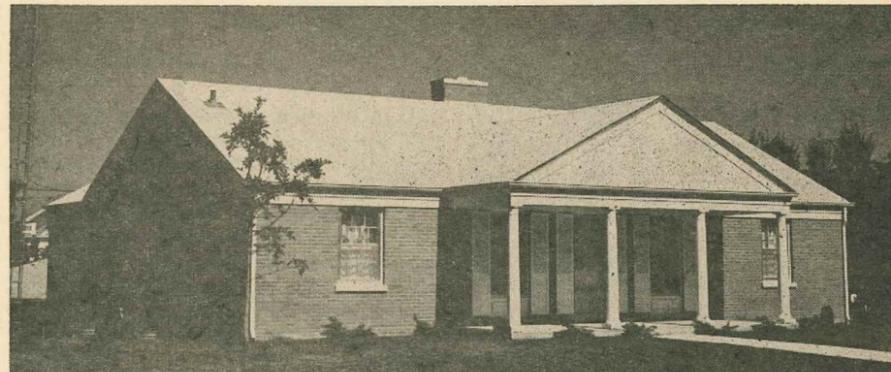
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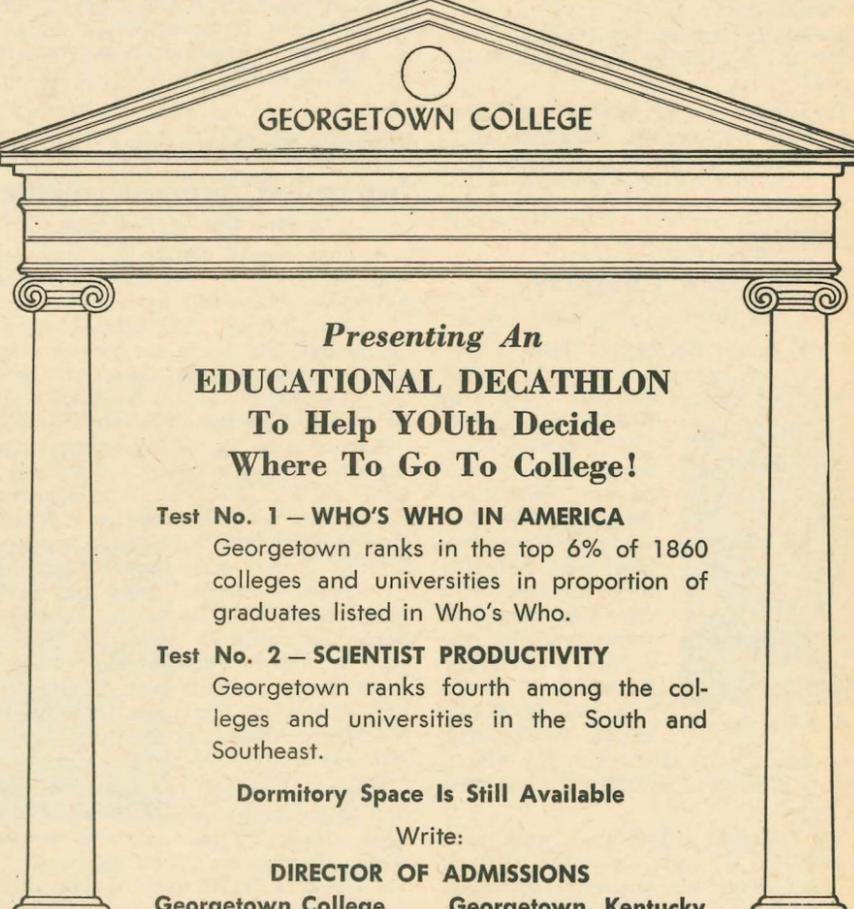
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HORSE CAVE BAPTIST CHURCH dedicated their pastorium on Sunday, June 23. Open house was held for the many Baptists and friends of other denominations who came to see the new home. Refreshments were served in the dining room of the brick, colonial, split level home. The property is valued at \$40,000 but actually cost the church only \$26,000 because of contributions of labor and materials by various interested people.

The home has kitchen, living room, dining room, four bedrooms, family room, recreation room, study, utility room, two-car garage and a patio. Pastor Edd Foley and his family are enjoying the new home that has been furnished with Victorian and Early American furniture.



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KENTUCKY BAPTISTS AT WORK

Training Union

No Sooner Done Than Said!

by Mickey Martin

You've been asking about the Standard of Excellence for the Nursery Departments—It's here!

"The Standard of Excellence for Nursery Departments in the Training Union" can be used in churches with multiple departments or churches with one department. Copies will be sent on request.

While you are requesting, you will be interested in the *New Nursery Resource Booklet*. This booklet replaces the individual free leaflets.

The new booklet includes:
 "Nursery Committee"
 "Provision for Nursery Children During Study Courses."
 "Diagrams for Nursery Equipment."
 "Nursery Department Equipment and Furnishings"
 "Nursery Parent-Worker Meetings."
 "How to Use Nursery Curriculum Material."

These may be ordered from the Training Union Department, Kentucky Baptist Building, Middletown, Kentucky.

Stewardship

Writing New Chapters

by Robert J. Hastings

On a recent Sunday in June, I was with Pastor James E. Casey, Jr., at the Beattyville Baptist Church. This is in



R. J. Hastings

Red River Association in eastern Kentucky, one of our largest associations geographically. Red River covers seven counties, although there are only eight churches. Seven of these are in the county seat towns: Beattyville, Camp-ton, Jackson, Sandy Hook, W. Liberty, Frenchburg, and Stanton. The eighth church is Mountain Valley, a rural congregation.

The churches in Red River were more isolated in the past than now. Going to Red River via the new Mountain Parkway is a delightful trip in itself,

and affords some of the most beautiful scenery in the state.

Brother Casey was accustomed to mission work before going to Beattyville to serve both as pastor and as county missionary. He developed the Phelps Mission into a strong fellowship with a wonderful building. In my message at Beattyville, I dealt with some of the basic stewardship steps any church can take, such as the use of envelopes, the Growth in Christian Stewardship Program, etc. The pastor is willing to start where the people are in his stewardship program, which is true in any church, large or small.

The pastors in Red River are few in number and rather isolated from each other. Yet each one is leading his church to write new chapters in Baptist history in the mountains. This summer it will also be my privilege to be with Pastor W. W. Thompson at Jackson, and with Pastor Jesse Bourne at West Liberty. Brother Thompson made a marvelous record in stewardship promotion at his former pastorate at Leatherwood, and we anticipate the same at Jackson.

Woman's Missionary Union

Important Announcements

by Mrs. Geo. R. Ferguson

Annual report blanks for this year will be in the July-August-September bulletins. They will be mailed to you from Birmingham. The WMU blank for the church will be in the local bulletin and the Associational blank will be in the Association bulletin. **No blanks will be mailed from the state office.**

Burney gifts should be stressed during this coming quarter. This fund is very low and is operating on borrowed funds. Last year Kentucky gave \$442.38. Our proportionate share for this year is \$1,075. Burney gifts provide birthday, Christmas, graduation gifts and emergency needs for Margaret Fund students. Send your gifts to the state office as soon as possible. Scholarships for Margaret Fund students are provided by the Lottie Moon Christmas Offering and the Annie Armstrong Offering. Burney gifts are extra love gifts.

Week of Prayer for State Missions will be September 16-20. Materials have been mailed. Plan early for a good week. Remember, the observance of the Week of Prayer may be substituted for the September program meeting as

required on the Aims. This applies to all WMU organizations.

The 1963-64 Year Book will not be ready until after August. Watch *Royal Service* and this column for the release date. Annual packages will be ready to mail as soon as the year books come. Send your officers' report card to us at once so they can be processed in time. Packages will be mailed in the order the cards are received, and processed as year books are received. We hope year books will arrive in time to start mailing packages by September 1.

Birmingham announces that they will continue to promote the sale of the 1962-63 Anniversary WMU Year Book until September 30. Any orders they receive that specifically state, 1963-64 Year Book they will back order, but if you do not state it is the 1963-64 Year Book you want they will send the current 1962-63 Year Book until September 30. Please be careful to order correctly.

Baptist Student Union

Brigrance to Louisville

by J. Chester Durham

Mr. Roy Brigrance has assumed his duties as B.S.U. Director at the University of Louisville. This is a strategic position in our denominational life.

Mr. Brigrance will have offices in the Baptist Student Center at 123 West Shipp Street. He comes to Louisville from a similar position in Bowling Green, Kentucky, where he had served for nine years as B.S.U. Director at Western State College and Bowling Green College of Commerce. During his ministry in Bowling Green a Baptist Student Center was erected, the B.S.U. developed an outstanding choir that made an annual tour, intramural teams were organized, discussion groups and devotional meetings were expanded, and the total ministry to the Baptist students was broadened.

Mr. Brigrance is regarded throughout the Southern Baptist Convention as one of our most capable B.S.U. Directors.

He is a native of Mississippi and a graduate of Mississippi College and Southern Baptist Theological Seminary.



Roy Brigrance

Christian Education

No Turning Back

by Doak S. Campbell

June 18, 1963 was a memorable day in the annals of Kentucky Baptists. On that day the Executive Board, meeting under a canopy of prayer, supported by the Administrative Committee and the Christian Education Committee, covenanted together to achieve, what some might think of as "impossible," goals in the name and with the help of the Lord.

It was on that day that the orderly processes of the Lord's work through Convention agencies and officers were prayerfully reviewed, formally stated and agreed upon. Differences of opinion were resolved and guide lines agreed upon so that the great cooperative work of the churches could proceed effectively and without confusion.

On that date, a bold projection of successive goals for cooperative support of the Lord's work for the next five years was unanimously accepted. These are not puny, uncertain goals, half-heartedly conceived. They are goals boldly wrought out in the face of demonstrable needs. They are goals that will require sacrificial effort on the part of many people.

Also, on that day, a great decision for Christian Education was made. In the face of many questions and some doubts, marching orders were sounded for a great Christian Education Advance. A realistic goal was adopted which, but for the great urgency of need by our educational institutions, might seem unrealistic. This goal cannot be achieved by means of ordinary effort. Nothing short of heroic, sacrificial effort on the part of multitudes of Christian people suffice.

The chosen leaders of the Baptists are committed. The army is on the move. There is no turning back. The goals must be achieved.

Kentucky Baptist Foundation

Who Will Dispose Of Your Estate?

By A. M. Vollmer, Exec. Sec'y.-Treas.

Every person has a will. Either the one you prepare or the one the state prepares for you. In essence the following is the one the state of Kentucky has prepared for you:

I, Kentucky Baptist, do hereby publish this as my last Will and Testament:
FIRST: I give my wife only one-half of my possessions, and I give my children the remaining one-half.

(A) I appoint my wife as guardian but as a safeguard I require that she report to the Probate Court each year and render an accounting of how, why and where she spent the money necessary for the proper care of my children.

(B) As a further safeguard, I direct my wife to produce to the Probate Court a Performance Bond to guarantee that she exercises proper judgment in handling, investing and spending of the children's money.

(C) As a final safeguard, my children shall have the right to demand and receive a complete accounting from their mother of all of her financial actions with their money as soon as they reach legal age.

(D) When my children reach age 21, they shall have full rights to withdraw and spend their share of my estate. No one shall have any right to question my children's actions on how they decide to spend their respective share.

SECOND: Should my wife predecease me or die while any of my children are minors, I do not wish to exercise my right to nominate the guardian of my children.

(A) Rather than nominating a guardian of my preference, I direct my relatives and friends to get together and select a guardian by mutual agreement.

(B) In the event that they fail to agree on a guardian, I direct the Probate Court to make the selection. If the court wishes, it may appoint a stranger acceptable to it.

THIRD: Under existing tax law, there are certain legitimate avenues open to me to lower death rates. Since I prefer to have my money used for governmental purposes rather than for the benefit of my wife and children or for the Lord's work, I direct that no effort be made to lower taxes.

IN WITNESS WHEREOF, I have set my hand to this my LAST WILL AND TESTAMENT this _____ day of _____, 19____

Church Music

State Music President Invites Music Leaders To Dinner

Mr. Ronald Sholar, President of the Kentucky Baptist Music Directors Association, invites all music ministers and directors to send their reservations in immediately to attend the annual dinner to be held at the Calvary Baptist Church at Lexington on July 30 at 5 p.m. Reservations should be made with Eugene F. Quinn, Kentucky Baptist Building, Middletown, for each person planning to attend.



Ronald Sholar

DAN C. HALL TO CONDUCT BRIEFING MEETING

The annual Briefing Meeting for the Music Representatives of the Church Music Department in Kentucky will be enriched by the contribution of Mr. Dan C. Hall, Associational Consultant with the Church Music Department in Nashville. Mr. Hall will present the programs and projects, introducing the new approaches and techniques in this area of work.



Dan Hall

The Briefing Meeting will be attended by the Ministers of Music who have been invited by the State Music Department to conduct the annual Planning Meetings for their officers in each association in Kentucky. More than 50 associations have already scheduled their Planning Meetings for their Associational Music Officers. Mr. Hall will be at the meeting which will begin at 1:30 p.m. on July 30.

Dear Pastor and Church Clerk:

Please record on your church letter the number enrolled in each of your choirs. Thank you!

Eugene F. Quinn
 State Music Secretary

State Missions

Mountain Missions Conference

by G. R. Pendergraph

Oneida Baptist Institute and the Oneida Baptist Church will serve as the hosts for the annual Mountain Missions Conference, July 22-26. The conference is designed as a "small Ridgecrest".

Dr. Harold Songer, professor in the department of New Testament at Southern Baptist Theological Seminary, will lead the Bible study each day.

All those interested in mountain life and work are invited to come to the conference. Room and board for the conference are provided by the Home Mission Board and the Kentucky Baptist Convention. Reservations for the conference should be mailed directly to Mr. Barkley Moore, Assistant to the President, Oneida Baptist Institute, Oneida, Kentucky.



Harold S. Songer

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Centennial Celebration

Mt. Pleasant Baptist Church, Todd's Point, Shelby County, Kentucky, will celebrate its Centennial Anniversary on Sunday, July 28, 1963.

The church invites all its members, former members and friends to attend the entire day including lunch.

FOREIGN BOARD:

Kentucky Native Elected

Dr. G. Norman Price, pastor, Parkway Baptist Church, Jackson, Miss., was elected associate secretary for publications by the Southern Baptist Foreign Mission Board as it met in full session at Ridgecrest Baptist Assembly, June 20-21.

In his new position Dr. Price will direct the division of publications in the Board's department of missionary education and promotion. This division produces the Board's missionary educational literature, including *The Commission*, monthly world mission journal, an annual series of graded mission study books, the Board's annual report, pamphlets and maps of mission areas and countries, and various other special items.

A native of Kentucky, he secured his education at Georgetown College and Southern Baptist Theological Seminary. He received the doctor of theology degree from Southern.

He is married to the former Elizabeth Anne Cooper, sister of Dr. W. Lowrey Cooper, Southern Baptist missionary to Argentina. Dr. and Mrs. Price have four children.

At the same meeting of the Board, Joseph B. Underwood, director of promotion for the Board for the past two years, was elected consultant in evangelism and church development. This is a newly created position. In presenting the need for the new position, Dr. Baker J. Cauthen, executive secretary, said, "The Foreign Mission Board must be in a position to serve to the maximum the opportunities in evangelism and church development which are being presented in many areas of the world."

The son of a Baptist minister, Underwood was born in Rising Star, Texas. He began preaching at 15. He received his education at Baylor University and Southwestern Seminary.

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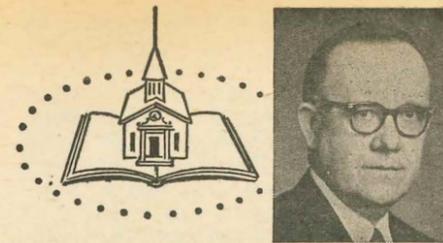
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INDIANA:

Pastor Accepts Sunday School Post

James H. Currin, pastor of the Grace Baptist Church, Evansville, has accepted the position of secretary of the Sunday School Department of the state convention.

A native of Tennessee, Currin was pastor of the Northside Baptist Church, Mayfield, Kentucky, prior to serving the Evansville church.



SUNDAY SCHOOL LESSON

By H. C. Chiles

WHERE IS YOUR BROTHER?

Genesis 4:1-10

Genesis four takes us into the home of Adam and Eve after their expulsion from the Garden of Eden, which home had been designed for the increase of the human family and the training of their children.

I. The Story.

Imagine what an exciting event it was when the first boy ever to be born made his appearance. What joy! What concern for his welfare! Eve acknowledged the power of God in the birth of her son in these words, "I have gotten a man from the Lord." Every parent should recognize that each child is a divine gift to be cherished as a sacred and precious trust.

This first boy was named "Cain," which signifies an "acquisition" or "possession" of real value. This baby was a treasure that was potent with possibility. When their second son was born there was no indication that Eve rejoiced as she did over the birth of Cain. His name was "Abel," which signifies "breath," "vapor" or "vanity," prophetic of the brevity of his earthly life.

These parents did not allow their sons to spend their time in idleness, but required them to utilize their youthful energies in helpful work, thereby dignifying work as one of the very essentials of human life and progress.

These brothers were quite different in their personalities, interests and occupations. Abel chose the peaceful work of a shepherd or keeper of sheep, which was a very honorable vocation during the early centuries, engaged in by such men as Moses and David. Cain chose a more active occupation and became a tiller of the soil or an agriculturist, a vocation which has become more important with the passing of the years. Abel's occupation caused him to depend more upon the blessing of God than upon his own skill and efforts. Thinking that he produced the results which he obtained with the labor of his hands, Cain was more inclined to rely upon himself than upon God for help.

These brothers were taught to worship as well as to work. They became worshippers of the same God, in the same place, at the same altar and in the same way, namely, by the presentation

For July 28, 1963

of offerings. They knew what many church members have not learned, namely, that worship is giving rather than getting, or ascribing rather than appropriating.

Evidently Adam and Eve had given their sons instruction as to where, when and how God was to be approached and worshipped. God was to be worshipped in a particular place, at an appointed time—"at the end of days"—implying the end of the days of the week or the Sabbath, and in a prescribed manner—by means of a sacrifice.

II. The Sacrifices.

Let us now focus our attention upon the difference between their offerings. Their offerings were not even the same in matter. Cain brought an offering from "the fruit of the ground," in recognition of the fact that God was his Creator and was therefore worthy of his homage. Abel brought an offering from "the firstlings of this flock and of the fat thereof," in recognition of his need of a covering for sin. Cain's thank-offering was an act of homage and bloodless. Abel's sin-offering was a plea for forgiveness and was one of blood and life.

Believing that God could be pleased with the results of a man's own works and accept him for them, Cain brought to Him the fruit of the cursed earth and presented it with much personal satisfaction. He reminds us of self-centered and self-righteous people today to whom the blood of Christ is repulsive and who, therefore, trust in their own character and works for salvation.

In making his offering of "the firstlings of his flock," or the best that Abel had, blood had to be shed and life had to be taken. Abel took a lamb, slew it and took it to the Lord. Abel thereby acknowledged the fact that he was a sinner, admitted that he was under the penalty of sin or deserved to die, and presented a substitutionary victim to God. His sacrifice was at once his confession of sin and of his faith in the interposition of a substitute. Abel's lamb prefigured "the Lamb of God, which taketh away the sin of the world."

Cain was the type that believed in doing the best he could and letting it go

at that. As might have been expected, he desired God's blessing, but he wanted it upon his own terms. Having prepared the soil, planted the seed, cultivated the crop and gathered the harvest, Cain was quite proud of his achievement. Neither his approach to God nor his offering gave any indication of any consciousness of sin or need of atonement. Because he rejected God's way of access to Himself, Cain's offering was rejected. Depending on God's grace and acting on faith, Abel approached God in the divinely appointed way, whereupon his offering was received. It was not accepted on account of Abel's goodness, but because of his faith (Hebrews 11:4).

III. The Sequel.

Cain's pride was offended sorely because Abel's offering was accepted and his was rejected, so he became enraged. Why was Cain so angry? Disappointment, an inferiority complex, jealousy and envy led to his anger, as they so often do. God intervened and challenged Cain to examine himself and discover the reason for his attitude. God's question, "Why art thou wroth?", was asked for the specific purpose of arousing Cain to the grievous disorder in his spirit and conduct. In mercy God made an extra appeal to him, but he was so furious that he closed his ears to it. His attitude toward his brother was unseemly in its character, unjustifiable in its cause and wrathful in its manifestation.

Cain's subsequent hypocritical attitude toward Abel had left him under the impression that he had forgotten it all. Talking with Abel as if he did not hold anything against him, Cain deliberately led his brother out into a field where, at the earliest opportunity, he arose and murdered him, thus proving that he was under the control of Satan.

There was not a human witness to the murder of Abel, but God has seen the crime. Immediately He inquired of Cain, "Where is Abel thy brother?" To that pointed inquiry Cain replied, "I know not," thus denying any knowledge of the murder and attempting to conceal his sin. Attempting to lead Cain to repentance and confession, God informed him that he was his brother's keeper and that Abel's blood cried unto Him from the ground for vengeance.

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ROLE OF PASTOR (Continued from Page 3)

elsewhere (Phil. 4:10-20). To the Corinthians, who seem to have questioned the genuineness of his commission to preach since he accepted no pay for them, he carefully pointed out that "when I was with you and was in want, I did not burden any one, for my needs were supplied by the brethren who came from Macedonia" (II Cor. 11:8, 9). Even Old Testament Scriptures and words of Jesus were cited in support of a paid ministry, "You shall not muzzle an ox when it is treading out the grain," and, "The laborer deserves his wages" (I Tim. 5:18).

Nevertheless, though sustained by the churches, the pastor is no "hired hand," shunted about by the whim of certain members of a congregation. Paul's reply to those at Corinth who viewed his role like this was, "For we are not, like so many, peddlers of God's work; but as men of sincerity, as commissioned by God, in the sight of God we speak in Christ" (II Cor. 2:17). However, having a divine commission does not authorize even a Paul to act according to his own impulses. "Therefore, having this ministry by the mercy of God, we do not lose heart. We have renounced disgraceful, underhanded ways; we refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to every man's conscience in the sight of God" (II Cor. 4:1-2). To put it another way, "We will not boast be-

yond limit, but will keep to the limits God has apportioned us" (II Cor. 10:13).

But what is to be done with the "peddlers," who traffic in the word of God? Most assuredly such do foist themselves off on a congregation. The Elder had to confront Diotrephes, "who likes to put himself first" and who is "prating against me with evil words" and "refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church" (III John 9-10). The first step is to approach the matter in the proper spirit. As Peter exhorted, "Clothe yourselves, all of you, with humility toward one another, for 'God opposes the proud, but gives grace to the humble'" (I Pet. 5:5). Thence, prayerfully trusting in the guidance of God's Spirit, all concerned should discuss grievances. The purpose of this is, in Paul's words, "not to cause you pain but to let you know the abundant love that I have for you" (II Cor. 2:4). Above all, in such a delicate matter, there is need for a greater than human patience and wisdom on the part of the congregation and its leader.

SPIRITUAL NEEDS (Continued from Page 3)

responded when Autrey issued a second plea for Sunday school teachers and church workers to dedicate their lives as "consistent daily soul winners for the Lord."

Early speakers began a bisection of the world's problems and of Southern Baptist failures, and with each added

address the wound was opened larger and deeper.

The basic cause of the world's unrest is not lack of technology or education, but rather a spiritual disease that God and the Bible call "sin," Warren Hultgren of Tulsa, Okla., warned.

Hultgren, pastor of First Baptist Church in Tulsa, said that long before we think of conquering space man must learn to conquer himself.

Then W. A. Criswell, pastor of First Baptist Church in Dallas, added, "In my lifetime, two world wars have been fought, and we are feverishly preparing for a third. Russia and Communist China have their ideological differences, but they are both agreed upon our annihilation. It's like living with a gun at your temple."

Criswell said that unless there is "spiritual conquest now" Christianity might lose the battle with Communism. "There are almost a million people in the world who die every week without Christ. Our assignment from the Lord is to win these lost to a saving faith in Christ."

Eighty-five per cent of the pulpits of America have lost their emphasis on "the keynotes of the Gospel," claimed R. G. Lee, pastor emeritus of the Bellevue Baptist Church in Memphis.

He said church members "are being offered a chunk of cloud bank buttered with the night wind instead of Christianity's vital, life-giving bread."

Return to preaching the entire gospel, he urged preachers at the conference. "There is no Gospel if the atoning blood of Christ is omitted . . . if the virgin birth is denied . . . if Christ's resurrection is eliminated . . . if justification by faith is not preached," the eloquent, gray-haired preacher shouted.

The present pastor of Bellevue Church, Ramsey Pollard, also called for warm hearted soul winners. "We Baptists come into our great air conditioned sanctuaries and the preacher is sometimes an ice bag in the pulpit. We need to get out of our air conditioned churches and talk to the people face to face about Christ. If we don't start now as personal soul winners, the probability is that we won't start at all. We won't win men next year unless we win them now," he said.

The theological tangles in which Southern Baptists have been enmeshed for the past two years, appeared all but forgotten. Only two of the nearly 90 program personalities referred to them.

Herschel H. Hobbs, Oklahoma City pastor and immediate past president of the S.B.C., indicated Southern Baptists appeared headed for a new emphasis of missions and evangelism, after having "moved through some troubled waters."

"What difference does it make how orthodox we are if we do not proclaim it? It isn't enough to be orthodox," he warned. "We will not see our evan-

gelistic dreams come true unless we sow the seeds of the Gospel."

One or two speakers took potshots at erring professors and liberal preachers, but the issue which captured headlines was the nation's race problem.

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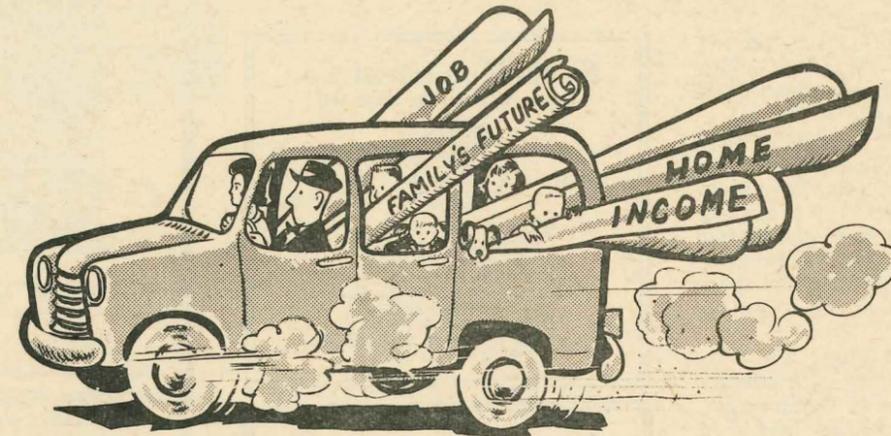
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